262 The natives are familiar with two kinds of manioc, sweet and bitter.

Sweet manioc is not highly valued, owing to its insipid taste and the poor consistency of the chikwangue made from it.

• 252 Aside from the soaking, which is done only for bitter manioc, chikwangue is prepared in the same way whether the flour comes from sweet or bitter manioc.

The first harvest of manioc tubers takes place eight to ten months after planting. The natives, however, do not begin harvesting them in earnest until the second year. Only the woman [463] does this work.

[483] The manioc tubers are piled in large baskets carried on the back and taken to the soaking well, a pond of putrid, dirty, muddy water giving off a highly unpleasant odor of putrefaction and fermentation, which is reserved for this task.

The manioc roots remain submerged from five to eight days 252 462 to make them ferment and thus eliminate their bitter taste. At the end of this period the woman returns to the pond, tucks up her primitive loincloth as high as possible and enters the swamp. She sinks in up to her knees, and plunging her hands and arms into the mire, she pulls out the roots one by one and throws them on the bank. When her supply seems sufficient, she piles the roots in her basket and goes to wash them in the river. Returning to the village, she cuts the tubers, lets them dry a little in the sun, and then peels them. The Bakete, Banfumungu, and all the tribes of the Fimi-Lake Leopold II-Lukenie region, up to the boundaries of Bobaie and Balesa territory, chop the pieces of manioc root before reducing them to flour, while the Ipanga, Batitu, Yaelima and Bokala crush them between the fingers before throwing them between the fingers before throwing them in the mortar.

472 The chikwangue knife has a double-edged blade, a median rib, and a long, relatively broad oval form. It is pointed at both ends. One of these ends is [120] embedded in a wooden handle with a doubly concave vertical section.

The museum [Ed., Museum of the Belgian Congo] now has only two of these knives, but they are found in every native hut in the Kasai-Fimi-Lukenie region up to the Ouhwe sector. It is, however, almost impossible to buy them from the natives. A woman, unable to do without her chikwangue knife a single day

1:Maes--85 E-5 (1913-1914) 1924 FO32 Mongo FO32
Sakata FO43

and never having a spare one, will not let one go at any price.

A woman chops the manioc on a large wooden tray, a crude, slightly hollowed board roughly rectangular in shape among the Bateke, Banfumungu, and Baboma, but circular among the Tumba, Wadia, Mosengere, Bolia, Bobaie, Basakata, and Balesa.

After having chopped up the manioc tubers as finely as she can with the primitive tool at her disposal, the woman removes the woody fibers, remains of rind, and other hard bodies. She then takes the etuti with both hands and rocks it back and forth. While doing this, she is careful to shake the flour from time to time and to remove the impurities she finds in it.

Fig. 67. Preparation of Manioc Flour among the Bobaie. Special Form of Knife to Chop Manioc.

When the flour is quite fine, the housewife sprinkles it with a little water, [121] kneads it, works it into a firm dough of a pale grayish-white color, and carefully removes every little trace of impurities. She then divides the dough into pieces the size of a cubic decimeter which she rolls into more or less symmetrical balls or into sausages 20 to 25 centimeters long. These balls or sausages are carefully wrapped in banana or masisa leaves, and the whole bundle is tied with very pliant rattan or raffia splints which serve as string.

1: Maes--86 E-5 (1913-1914) 1924 FO32 Mongo FO32
Dengese F016

M
252
412

Among the Ipanga, Batitu, Bokala, and Yaelima, we never found the crushing pestle [Ed., a broad, short pestle]. Instead, the woman uses a long, cylindrical pestle on a wooden mortar, a rough plank, very thick and heavy, sometimes square, sometimes round, but always quite irregular in shape. Very often, the mortar is a basket of rattan or raffia splints, rectangular and very shallow. Instead of crushing the manioc into flour, she kneads it and works the dough the same way and in the same mortar.

When the dough is sufficiently kneaded and all the impurities [122] have been removed, she rolls it into sausages and wraps them in banana leaves as we described above.

M
D
252
4/2

The Basongo-Meno and the Bankutshu crush the manioc in large wooden mortars, roughly cylindrical in shape, and use very large pestles. The height of the mortars and the length of the pestles compel the women of that region to stand when preparing manioc flour, while in the Kasai-Fimi-Lukenie region, including

Fig. 68. Baboma Chopping Manioc.

the Oshwe and Bambuli sectors, the women are seated for this work.

Moreover, the former group cannot remove the fibers, hard bodies, and other impurities found in the flour in the course of their work, so they make a point of sifting it.

M
D
252
412

The little sieve-basket has the shape of a large calotte with the rim slightly raised and the bottom plaited in openwork.

The sifted flour is gathered in small baskets, then made into dough, rolled into small cakes, and wrapped in banana or masisa leaves in the way we have just described.

M
252

The chikwangue are cooked in the same way by all the peoples visited.

The woman lays a wooden grid in the bottom of an earthenware cooking pot. She pours in water up to the level of the grid,

T
[412
252]

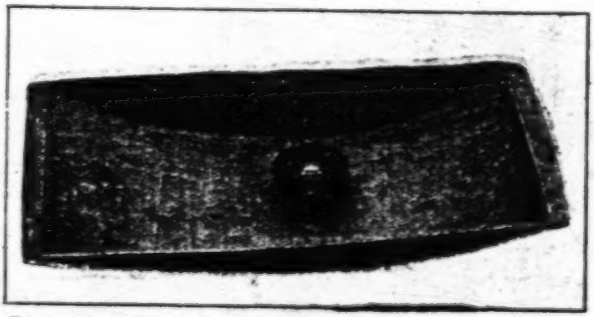

Fig. 69. Mortar with Clay Pestle (Etuti) for Manioc, Banfumu Tribe.

lines the whole inner surface of the pot with banana leaves, and places the cakes or sausages one on top the other. She not only fills the pot, [123] but she piles them well above the rim and covers them with more banana leaves, which are tied together so carefully that the whole thing is hermetically sealed. The pot is placed on the fire for several hours. The chikwangue, then are cooked by the steam.

After being cooked, the manioc dough looks like very heavy bread, amber-colored, very slightly translucent on the edges, and of a rather soft consistency. This is chikwangue, the famous kwanga of the natives which plays the same role in their diet as bread does in ours.

M
416

Although the cooking method is the same everywhere we went, the pottery used for the cooking differs notably from one region to the next.

From Stanley Pool to the Bumbuli region, the natives use a large earthenware vessel, generally with very little decoration on the rough, irregular outside surface which is marked with vertical lines. [124] 415 531

The few specimens we collected are the only ones that the Museum of the Belgian Congo possesses.

The vessel is oval and elongated in shape, and the bottom is rounded off so little that the pottery cannot stand upright on a horizontal surface. The opening at the top is wide. Among the Balesa and Bateke, the rim is slightly raised and tilts sharply, while among the Ipanga and Batitu, the rim is wider, and its slope is less accentuated. The latter pottery, moreover, is very often

252 412 516

Fig. 70. Yaelima Women Preparing Manioc.

decorated with two or three circular, impressed lines. As one advances eastward, the oval shape tends to disappear. The pot becomes spherical, the rim wider, and the impressed decoration more symmetrical and more painstakingly done.

Among the Bokala and Yaelima, the vessels used to cook the chikwangue have a bottom shaped like a spherical calotte, a rather wide, reversed rim, and a neck and body with sharp edges and distinct angles. The impressed decoration consists of two or three circular lines placed immediately above the bend

415 of the body. These parallel lines are intersected in three or four
531 places by small groups of eight to ten little notches. In addition, the part of the body angling inward is quite often decorated with intersecting oblique lines. [125]

415 These types of pottery for chikwangue seem to be modern forms.

The very ancient kind, of which we happily were able to find a specimen still intact, has a less characteristic shape. The bottom is round and irregular; the body is more or less angled but without sharp edges; and the neck is slightly bent back but

25a
415
412

Fig. 71. Mortar, Pestle, and Sifter for Manioc Flour among the Bankutu.

has no distinct plane surface.

25a
415 The Bokala, Yaelima, etc., place a wooden grid at the bottom of the chikwangue vessel, line the inside with leaves, and pile the cakes of manioc flour in small mounds higher than the rim of the vessel. To keep these characteristic pyramids stable, they often tie a network of cords, a sort of net with large, wide meshes, to the molding of the neck. The top of this net can be opened or closed at will, and the chikwangue cakes are crammed in it as in a net. Sometimes the wooden grid is replaced by an earthenware shelf which extends beyond the rim of the vessel. This shelf is pierced with large round holes. This type of pottery, however, is quite rare. We were able to find only a few specimens.

The natives do not care for them very much; they regard them as impractical for preparing chikwangue, but readily use them to dry and smoke their provisions.

Beyond the Yaelima, notably among the peoples of the Bena Dibele-Kole region, the pottery used to cook manioc cakes [126] is more reminiscent of the old earthenware cooking pots of Europe. It is spheroid in shape, very symmetrical, with the neck curved out a little, rounded, and slightly arched. The upper part of the body is decorated with broad circular lines, small arcs, and little dots. These pots are a mottled brownish-black in color and are lightly glazed.

Here, too, the chikwangue are cooked by steam. It must be noted, however, that chikwangue does not play the same important role in the diet of the peoples of the Bena Dibele-Kole region, although it is still one of the chief elements even now.

The Basongo-Meno and Bankutshu also eat kifunge, a manioc bread which is prepared in the following way. The

Fig. 72. Chikwangue Brought to the Post.

housewife heats water in a large earthenware receptacle with a rounded bottom. It is shaped like a wide, spherical calotte, with the body almost straight, but in any case having sharp edges, and the neck slightly flared but not arched. When the water begins to boil, she throws in the manioc flour a little at a time, stirring constantly with a [127] long spatula of polished wood. When the flour has absorbed practically all the water, the vessel is taken off the fire, and more manioc flour is added while

Dengese FO16
Teke FI 33

the mixture is stirred vigorously. This produces a sort of soft bread called kifunge by the natives. The Bankutshu and Basongo-Meno also use maize or millet flour to make kifunge. Both are ground in the large mortars used to make manioc flour and are sifted through the basketwork sieves.

Kifunge is always eaten hot. The housewife serves it on a wooden plate previously rubbed with palm oil.

We thus see that the peoples of the Bena Dibele region are differentiated from the other tribes not only by their way of making manioc flour and the shape of the utensils used, mortar, pestle, sieve, and pottery, but also by the special use made of manioc flour and the use of maize and millet flour in making kifunge. There are then, in this respect, two ethnic groups which seem to be quite different from each other. Unfortunately, it is very difficult to determine whether kifunge is truly indigenous

Fig. 13. Beteke Pulverizing Manioc.

to the civilization of [128] these natives or was introduced by the Basongo-Balubu peoples of the Sankuru-Lubefu. When questioned on this subject, the natives sometimes told us that they had always made kifunge, while some old men claimed that kifunge was still unknown during their childhood.

As we have noted, the peoples west of the Bena Dibele--Kole region cultivate maize. This crop is of secondary importance except in the region of the Basumungu of Kapanda and Engrei.

Maes--92 E-5 (1913-1914) 1924 FO32 Mongo FO32
Take FI 33

Maize gathered before maturity is eaten raw or roasted over a low fire. The ears which are allowed to ripen on the stalk are carefully shelled, the kernels ground in a wooden mortar with a cylindrical pestle, and the flour is winnowed or passed through a sieve.

The mortar used to make maize flour is made from a section of a tree trunk, with a rectangular opening hollowed in the outer surface and perpendicular to the axis of the trunk. These mortars are very crude, poorly worked, and quite rudimentary. Besides these, one sometimes find others which are better made, small

Fig. 74. Basitu Women Shelling Maize and Preparing Vegetables.

cubes provided with a lug or a liana. Let us note, however, that among the Bendjumu southeast of Tua we found a mortar of similar shape which the natives used to prepare vegetables.

The sieves used for maize flour in this region are also a special type. The sides are made in an open weave. The general form resembles that of a large bottle with a square bottom, cylindrical body, constricted neck, and slightly flared rim.

The housewife mixes the maize flour with palm oil to form a somewhat thick dough. She wraps it carefully in leaves and boils it for 10 to 15 minutes. This dish, the mokwof of the Basakata-Monengwe, is served very hot, usually seasoned a little

T M 252 with palm oil and pili-pili pepper. Whenever the opportunity arises, the native adds fish or meat to it. The dish is very highly regarded among all the peoples of the Bateke-Yaelima region, but it should be regarded as a luxury which the family can afford only on special occasions. [129]

M 252 262 The sweet manioc tuber, cooked in ashes, is a more common dish. It is served very hot with slips of manioc greens prepared as vegetables.

Sweet potatoes, which are widespread throughout the region, are peeled, boiled in water, mashed, mixed with palm oil, and served with meat or fish.

Peanuts are eaten boiled or roasted, or sometimes the women crush them raw and mix them with manioc flour or use them instead of palm oil in preparing the meals.

Although the natives eat few vegetables, except yams and sweet potatoes, their diet from time to time includes spinach, native sorrel, small tomatoes, a type of purslane, and leaves of all sorts which the women gather in the forest. The housewife pulverizes them in her small mortar with a cylindrical pestle and stews them over a low fire in small earthenware pots.

M [145] Among certain tribes, notably the Bokala and Yaelima, these small pots have an earthenware lid with a small vertical lug, while in other regions the woman covers her pot while it is on the fire with part of a calabash, a piece of bark, or the bottom of an ordinary pot.

Bananas play a major part in the native diet. From Leopoldville to Kole, we found banana trees in all the villages, both near the white posts and far into the interior of the country. Bananas are eaten raw, roasted, stewed, dried in the sun or smoked on grids. Dried bananas are reduced to flour and served as mush with other dishes.

M 262 Meat is greedily devoured by all these peoples, regardless of its origin or condition. The native must content himself with what chance brings him, the game from his hunting, and what the Mundele [Ed., White men] leave for him. The natives do not have enough practical means at their disposal to secure an abundant diet of meat. In the villages of the interior, meat is [130] seldom eaten. The prospect of a good share of meat is enough to get the native to do the hardest kind of work. In the

M 262 course of our journey, our bearers never complained about long marches, heavy loads, or fatigue, as long as they got their ration of one or two kilograms of meat every evening.

M 262 M 250 The native is passionately fond of meat, and nothing absolutely nothing, is wasted of the animals killed in hunting. The intestines are especially prized. The natives empty them very hastily and do not hesitate to eat them raw. Most often, however, they cut them into small pieces and boil them in big earthenware pots. The fat is very carefully collected and stored for subsequent use in the preparation of vegetables and sauces. The rest is served with vegetables, chikwangue, kifume, etc.

M 252 The meat is cut into small pieces, seasoned with a little palm oil, pepper, and salt, and placed on the fire to boil. It is cooked in small pots which also serve as plates.

T 415 Among the western Bateke and Banfumungu (in the region of Tua, Kunzulu, and Kwamouth), these utensils are very similar to bowls in shape. The bottom is round, and the rim is straight, slightly flared or arched, and not very high.

Among the eastern Banfumungu (in the region of Tua and Bokala), on the other hand, these utensils have an altogether different shape, little known up to now: a wide, spherical calotte, whose rim, two or three centimeters wide, is bent inward and shows a distinctly horizontal surface.

S 415 Among the Bekoma in the region of Bokala, Wombali, and Mukhie, as well as among the western Wadia and Basakata, the rim of these bowls has the same characteristic inward curve, but the sides are much more symmetrical and better finished. Moreover, the shape is slightly different. The bottom is round and very flat; the body is shallow and curved slightly inward; and the rim is turned back in horizontally. [131]

M 415 The inward curve of the sides of some pottery, terminating in an inward, horizontal rim, is a characteristic that we find again, although much less pronounced, in the bowls used for the same purpose by the Mosengere, Tumba, Bobale, Basakata, and Belesa. All of these peoples thus seem to have a certain ethnic relationship characterized by this special form of pottery rim. The general shape of the various vessels we gathered in this region,

Dongola F06

M D 415 [52]

Bankundu use a bell-shaped form; the bottom is a spherical calotte, the body slightly curved, and the decoration consists of heavy moldings, both sunken and in relief.

M 415

These same pots are also used by all these tribes for preparing and cooking fish.

The riparian peoples of the Congo-Kasai-Fimi and of the lower Lukenie, as well as the Wadia and Monengere of the Boriempe-Lulonga, fish a great deal.

M 252 251

Fish is never eaten raw. The natives boil it or eat it dried or smoked.

To preserve fish, the natives smoke it on large grids similar to those they use for smoking meat.

M 415

Certain peoples, notably the tribes of the Fimi and lake region and of the lower Lukenie, also use a special form of pottery, rare and heretofore unknown. We were able to bring back only two specimens, which are fortunately very characteristic. [134]

Fig. 76. Rattan Belt.

M 415 251

M [291]

This form is open at the base and closed at the top by a large disk pierced with holes. The sides are curved. The diameter of the bottom opening is a little smaller than that of the upper disk. It varies from 45 to 90 centimeters.

This drying pot, called lunge by the natives, is placed on three pieces of wood forming a tripod. Under the tripod, a woman maintains a slow fire of leaves, grass and green wood, which sends thick smoke inside the pot. The gutted fish are placed over the disk. They are left there for four or five days, exposed continually to the action of the fire and smoke. At the end of this time they are sufficiently smoked and dried to keep for several months. Naturally, these pots can be used [135] for preparing and preserving only small quantities of food. They form a part of the native house wife's equipment among these various tribes. She also uses them to smoke chikwangue, to dry bananas, manioc tubers, and ears of maize, and sometimes to smoke meat. The manioc tubers, bananas, ears of maize, and other vegetable

1: Maes--100 f-5 (1913-1914) 1924 FO22 Mongo FO22

skill and speed. Supported by his belt, with his feet propped against the tree trunk, he proceeds quickly by small bounds, moving the belt constantly upward. Upon reaching the root of the cluster, he stands erect or sits on one of the leaves, and with a hatchet or knife he frees the cluster, cuts it, and lets it fall to the foot of the tree. The women collect the nuts, pull off those still attached to the cluster, clean them very carefully, and carry them to the village.

According to whether the housewife wants to make a small or large amount of palm oil, she proceeds in one of two ways.

In the first case, she throws a few palm nuts into an earthenware vessel half full of water and puts them on the fire to boil for a good hour. When the outer part is soft, she pours off the water and puts the nuts in a small wooden mortar in order to separate

Fig. 78. Installation for Making Palm Oil.

the pulp from the kernels. For this purpose, she avails herself of the mortar and wooden pestle used in preparing vegetables. When the outer part is completely separated from the nut, the woman takes it and extracts the juice by squeezing it tightly in her hands. The kernels are discarded.

In the second case, each village has a special installation for making palm oil. This very primitive factory usually stands slightly apart from the dwellings. Everyone has access to it, and it belongs to the entire community, but each family uses it individually.

It consists of a large hole in the form of a truncated cone. The diameter of the upper part varies from 60 to 70 centimeters, that of the lower part from 20 to 30 centimeters, and the depth varies from 60 to 80 centimeters. The bottom and sides are lined with pieces of raffia stems, placed [139] [Fig. 60 appears here] [138] side by side with their rounded surfaces facing the interior of the pit. The nuts, which have been slightly boiled, are poured into this funnel, which serves as a mortar. The outer part is separated from the nut with a large wooden pestle. The kernels are discarded. The pulp is taken from the hole and tightly pressed between the hands to squeeze out the oil.

Near the funnel-shaped mortar dug in the ground, there is a bench made of two or four forked stakes, graduated in height, over which the natives place large sections of tree bark. The woman throws the pulp from which she has extracted the oil on this bench, spreads it out, and lights a small fire under the wide sections of bark, which serve as drains. Under the influence of the heat, part of the oil remaining in the pulp flows out slowly and is caught in the earthenware vessel placed at the lower end of the drain. Finally, whatever palm oil remains in the pulp is squeezed [401] out by the torsion method. For this purpose, the native has set up a large stationary bar, very strong, to which he attaches one end of a pressing apparatus made of young lianas and fine rattan plaited together. The pulp, still hot, is placed in this press and wrung very tightly to extract every last drop of oil.

The natives collect and keep the palm oil in large pots covered with banana leaves, in calabashes, or, if possible, in imported bottles. Big demijohns stripped of their protective covering are in special demand for this purpose.

We have mentioned above the chief uses the native makes of palm oil in preparing food and the important role it plays in the diet of these primitives. Later we shall have occasion to mention palm oil again when we discuss the role it plays in native body care.

A word now about stimulants. Food in general, particularly meat, is always very strongly seasoned with condiments.

The most widespread stimulant is pili-pili, red pepper. This pepper, the fruit of Capsicum minimum, which is rarely more than one to one and a half centimeters long, is extremely hot. It grows

[text continues on p. 103]

263 wild [140] throughout the region we visited. All the tribes are acquainted with it and use it regularly.

222 462 252 263 Collecting and preparing pili-pili are tasks especially reserved to women. Upon returning from the fields, a woman spreads the fruits on a mat before her hut and lets them dry for five or six days. Sometimes she uses them fresh, mixing them with palm oil enhanced with salt. The native uses this sauce to season his dishes according to taste.

252 263 412 When the pili-pili is quite dry, the woman pulverizes it in a small wooden mortar with a cylindrical pestle or with a small piece of elephant's tusk. The shape of the mortars used for this purpose by the different peoples of the Lukenie varies a great deal. From the Bateke to the Batete, we found only very crude mortars hollowed out from the trunk of a tree. Among the Yaelima and Ipanga this utensil is more carefully worked and finished. The shape is rather like that of a small rectangular box without a lid, but provided with a lug. Among the Basongo-Meno and Bankutshu of the Bena Dibele-Kole region, we collected very crudely shaped and primitive mortars, while others were well made and carefully carved. All of them, however, have the common characteristic of an elongated vertical form, and most of them have a leg. The pestles are always quite long.

We thus again find three ethnic zones characterized by the special shape of these utensils. Of course, this fact alone could not serve as the basis of any ethnic classification, but it might have a relative value and importance in drawing general conclusions based on the whole assemblage of the ethnic characteristics of these various peoples.

263 Once reduced to a fine powder, pili-pili pepper is mixed with salt to season food after cooking. All sauces are spiced with a generous pinch of this pepper. Meat is sprinkled with it, or even stuffed with whole peppers.

When the natives are traveling, they merely pick a few pili-pili and squeeze the juice into the food while it is cooking. [141]

276 The kola nut also is very well known as a stimulant and is widely used. The kola tree is found nearly everywhere. The natives gather the fruit and chew it. Women do not indulge.

276 §62 According to native belief, the kola nut ensures the fertility of a woman if sexual relations take place the night after the man has used this stimulant.

276 The regular use of kola induces very intense nervous excitement. We noticed that the adolescents and men in their prime scarcely use it. Only the old people use it regularly. Kalua, the old native chief, chewed it from morning to night. One day I pointed this out to him, asking if he were not afraid of the dangerous effects of this overindulgence. He proudly pointed out to me the huts of his seven wives, saying, "Ask them if they don't have children!"

276 263 278 Among the stimulants we may also mention the peanut, widely used by all the tribes, a type of small ground pea, and certain tree roots known to the natives but the exact nature of which we unfortunately could not determine. It is well to note, moreover, that most of the natives use the stimulants as medicaments as well as condiments. They are used for intestinal pains, colic, and as purgatives.

Fig. 81. Carrying Firewood.

In all the tribes the preparation of food and meals is exclusively the task of women. They always do it with great care. [142]

The kitchen, if it can be called one, is always very simple. If the weather is good, cooking is done in the open in the middle of the village, in front of the hut or behind it, and very often in the shade of the banana trees. If the weather is rainy or cold, the women prepares the meals inside the hut. [Ed., a passage is omitted here.]

The natives eat three meals a day, in the morning, toward noon, and at night after sunset.

The wife is never allowed to eat with her husband or to eat in the same group as he does.

A chief always eats alone, far from the eyes of the common herd. [143]

Leftovers from the meals are ordinarily given to the women and children.

We did not find tables, spoons, or forks among any of the tribes we visited.

The food is put in small baskets of rattan or raffia splints,

Fig. 82. Native Outdoor Kitchen, Ipenga-Betsia Tribe.

plaited in openwork and lined with leaves on the bottom. Sometimes the plate is made of wood or baked clay.

Among the Betsike-Bastomango, we collected some earthenware plates which look a great deal like European soup plates, but are less symmetrical in shape and deeper. Among the Baloma-Wadia-Benete, on the other hand, the plates look more like our flat plates. Among the Ipenga-Yaelima, basketwork plates are chiefly used, while in the Bena Dibele-Kole region one finds the pottery plate again, a sort of broadly flared,

1: Maes--124 E-5 (1913-1914) 1924 FOS2 Mongo FOS2

walls are lined with mats, and the crude bed is raised off the ground to avoid unpleasant and unhealthy contact with the ground. A mat is spread over the native's bed, [165] and the pillow which is customarily used permits him to lie in a restful position.

The natives take a bath almost every day. They usually go to the river during the hottest hours of the day, but sometimes they do so early in the morning or in the evening. The child participates in this from an early age. Aside from these regular baths, the native often washes his whole body with warm water. He then smears himself with a light film of palm oil to ensure the suppleness of the skin and to protect it from the sun's rays.

Before and after each meal the native makes a point of washing out his mouth. After the meal he brushes his teeth with a small brush made of rattan or soft wood, the fibers acting as

Fig. 91. A Scene from Native Life among the Riparian People of the Lower Lakenie.

bristles.

Meals are prepared with a genuine concern for cleanliness. All the food is washed, cleaned, and boiled before being eaten. Kitchen utensils are cleaned and carefully put away. Despite the primitive conditions for preparing manioc flour, the product is as pure as if it had been prepared by an improved method

with modern machinery. Not content with the state of the utensils in which she serves the meals, the woman is careful to line them at mealtime with fresh and very clean leaves.

The natives keep the nails of their hands and feet cut short. The care of the feet is explained as a hygienic measure and by the necessity of taking precautions to avoid the vermin which like to get into these places (ticks). The care of the hands can be explained only by the concern for cleanliness shown in native eating habits.

Imported soap is not yet commonly used, although we found it in a number of native huts.

Many native women know how to make soap. The process is very simple. Dried banana skins, trunks of papaw trees, bark, the fruits of various vegetables, and waste from palm nuts are gathered together and burned. The ashes are carefully collected and mixed with some water for boiling them. At the first ebullition, the woman removes the ashes and impurities that [166] rise to the surface. Boiling is then continued until the evaporation is almost complete. When only a thick and sirupy grayish-black deposit is left, the woman takes it off the fire, washes it, and kneads it in cold water until it takes on a clearer color. She then adds palm oil, mixes it in with great care, and puts the lot back on the fire. The paste is stirred all through the boiling, which is continued until the woman obtains a mixture whose consistency is slightly firmer than that of our soft soaps. [Ed., a passage is omitted from mid-page 166 to mid-page 167.]

Native soap is used only in the care of the body.

[167] The native does not merely smear his body with palm oil. The men and especially the women often powder themselves with tukula dust. The women prepare a cosmetic with this and love to cover their whole body with it in a spirit of coquetry. This practice is so widespread among the peoples of Lake Leopold II that the manufacture of ngula has become a veritable local industry in certain areas. This is especially true of the Mowengere. In a village near the Bongo post, we counted 36 installations for making ngula powder. The simplest set of materials includes two blocks of tukula or redwood, a small receptacle containing water, a handful of seed, and a small hand or painting brush. One of the

584 then does she acquire her own establishment. From that moment on she lives permanently with her husband-to-be.

She has come from her parents' home empty handed, without any utensils whatsoever. In her new dwelling she finds everything. Her mother-in-law and sisters-in-law give her what she needs: baskets, pots, gourds, mats, mortars, pestles, and even chickens.

It will be apparent from the preceding that there are no particular rites or ceremonies nor is any special attire worn.

584 595 By this time the bompfika is already considered a wife; [119] she has all the rights and duties of that status: cohabitation, household tasks, etc. Everything she produces or earns belongs to her husband. Her own family no longer has any rights to the fruits of her work. If, after the payment of the ikulé and before any further payment, [598] the husband discovers that there are relations between his fiancée and another man, the latter is considered an adulterer and is liable to the sanctions designed to check such infractions. The older the woman, the greater the indemnity, which may be as high as 5 to 10 rings (see Chapter VI, Article VII).

It is logically consistent with what we have described that the fiancé has no special name. Since he is actually a husband, that is what he is called (bómé).

During this period the engaged pair get to know each other physically and morally (sexual relations, work, temperament, virtues, faults). A figurative expression is used to describe what happens -- bákángola mpoké, "they are trying out the pot." The explanation [445] for this saying is that before a new pot (mpoké) is used, it is placed on [252] a shelf above the fire and left there for several days, so that it will harden and become heat resistant. If it cracks it is not suitable for food preparation; if not, one can cook in it without fear. This process is called kángola mpoké, and the term has been transferred to the trial period of the newlyweds. Thus it is a sort of novitiate, and the English term which can be used to approximate this situation most closely is clearly "engagement," "engaged."

This first period can last several months. Meanwhile the husband seeks the valuables needed for the ndanga payment.

§473 777 The Nkundó know an antidote (mengó or losenjó), however, a means of getting rid of such annoying obstacles. Of the three known processes the last is especially common at present.

[425] 1) The husband (or any person to whom the wekí is attached and who wants to be rid of it) picks up a nkôngolí chilopod, naturally by means of a leaf, encloses it in a large leaf which he binds with a thin creeper, and makes a small package of it, as one makes a package of meat, fish, etc. He gives this package to his wife, who thinks it contains food and opens it without any suspicion. But when she sees the detested arthropod, she throws it far from her with cries of disgust, while her husband says to her, "You are the one who remains with the wékí." As a result he himself is freed from it.

2) A second means is to take the pregnant woman by the nose when an opportunity presents itself and to say to her: "May the wékí remain attached to you."

● [252] (264) 3) The woman prepares some imbóndó (manioc leaves [474] salted and dipped in palm oil). The two spouses eat it together contrary to the usual practice. But the husband arranges matters in such a way that his wife gets the last mouthful and keeps the leaf which serves as a plate and represents the wékí. Then the husband says to her, "Keep the wékí for yourself."

The wékí cannot be detached from the woman, for she is the bomóngo wékí, "the owner of the wékí," the one who is the basis for it. For her it continues until the child is on the point of being born (elakí ó jémi jómónda, literally "he has come to the end of his growth," or jómékama, "has turned to one side"), and thus, in practice, until the birth of the child.

[152] If a first wife dies at the beginning of her first pregnancy, a cesarian operation must be performed on her. The fetus is removed (it is still no more than an embryo -- ilóngólí or boleló, literally "an egg," or ilóngó, literally "blood") so that it can be buried behind the hut. An omission of this practice would result in the death through pregnancy of the deceased's husband's other wives or of the women he will subsequently marry.

352
322 [103] Occasionally one sees a native stool, made as described above, but with a kind of back rest chopped out of one piece.

342 The Negro who wishes to move with the times makes for his
177 house a chair out of bamboo in the European style: some sticks stuck in the ground, a mat of split bamboo laid over them, and the gentleman can spend his days in dolce far niente [pleasant idleness].

352 . A table made in the same way (otherwise unknown to the Negro)
322 completes the furnishing of his hut.

One does not need to be an expert, either, in order to be able to make a Negro bed. Some straight sticks are chopped out of the mombambo (umbrella tree). These are placed lengthwise and then across, on top of each other, trimmed a bit at the edges so that the whole thing fits more or less, and it is then bound together with some split lianas. In this way the Negro has made a bed; this favorite [035] piece of furniture is finished for a sale price of 5 to 10 mitako.

The making of beds could be classed among the Mongo trades. [037] I once saw, in the interior, ten of these beds, large and small spread out along the side of the road for sale.

I was assured that the owner of the beds was the very best bed-maker of the village. Of course, I raised my hat to such an important personage.

The ekoba, the bed stool, is also indispensable. These ekoba take the place of our pillows and are made of one piece, formed to the shape of the head. It is a somewhat hard pillow, but the Negro head is hard and can put up with it; the fellow sleeps without having to be rocked.

322 To prepare his food he needs some mortars and pestles, and these
352 are made of wood. He uses hardwood for these utensils so that the mortars do not wear away from the constant pounding.

In addition, the Negro makes his oars, his bow and arrows for
322 the hunt, and the lokombi. The lokombi is a flat, oblong, hollowed
534 block of wood over which some pegs are stretched [sic]. He plucks these with his fingers, thus producing a monotonous sound. This so-called musical instrument is the constant companion of the young man and accompanies him on his long treks through the Evenaar forest and on his visits to friends and acquaintances.

literally that the deceased has hanged the heart, the former is used of a tree which leans over and falls from a great cut at its base.

On the announcement of the death, an expert drummer drums out the news. There will be at least four drums of the type known as *lokole*, and a *nsapo*.[1] The four drums are called by the names, *Ejumolo*, having the 'biggest voice', that is a deep bass note, *Mongoyo*, having a higher note, *Mongomolo*, a high pitched note, and *Mankato*, having a very high penetrating note. To these four drums others are added; if the *nkumu* himself did not possess sufficient, they would be borrowed from the surrounding villages, and their notes matched with those of the first three drums, being beaten with them in their turn. *Mankato* is beaten simultaneously with *Ejumolo*, giving a rhythmic tattoo. When the news of the death has been sent out on *Ejumolo*, the funeral drumming commences, as follows:

Mongomolo. Botsongoma w'Amba lokolo,
Mongoyo. Nsala ikita, otongomoko,
Ejumolo. Tokotsi' ihunga mokoni' o nyama,
Onkolokoko nsongo,
Lolonga lolondo nsondo,
Bikoko lolondo lokolo.
Nsapo. Tokilako nkoi nkongo,
Tokilako nkoi nkongo, &c.

The English and the interpretation are as follows:

Mongomolo. A scattering of Amba, the snail. (The mother of twins, always called Amba, here gives her name to the snail because of her prolific progeny, which, upon being introduced to the world, scatter, while the mother dies. So the death of the *nkumu* will cause a scattering of his many wives and children.)

Mongoyo. Feathers fall; pick them up. (That is to say, for your arrow shafts, for if you don't, and come back later, the wind will have scattered them and you won't find them. So while the *nkumu* was alive it was the time for his children to learn his teachings so that when palavers came after his death they would be well acquainted with his wisdom and know how to settle them.)

Ejumolo. We are burying the *dongo*, husband of animals, You have just eaten *nsongo*, The chin looks up at the ridge pole, The jaw bones look up at the sky. (The *dongo* is an animal much prized for its fat meat; the *nkumu* always gets his share when it is killed, and the skin is made into carrying straps for infants, and into belts. Barwa are prohibited the use of it for any purpose. It is therefore fitting to liken the *nkumu* to the *dongo*. *Nsongo* (sing. *lokongo*) is the equivalent of a snack. When a woman brings her cassava from the swamp where it has been soaking for several days, her husband may be too hungry to wait the long hours required to cook it, so to appease his hunger his wife takes a piece or two of the unprepared root, splits it in two, places salt between, wraps it in a *lokondo* leaf and roasts it in the hot ashes, where it is quickly cooked. So the *nkumu* just had time to eat a few *nsongo*; he didn't wait for the big cooking; his life was suddenly cut off.)

Nsapo. Don't pull out the leopard's eyeballs. (That is, while he is alive; now he is dead one can disregard his power.)

[1] A *lokolo* is a slit gong made from a hollowed log. In two rooms are produced by striking the two lips of the slit. A *nsapo* is a hollowed log, open at one end, across which is stretched a rubber hide.